

# Summary of the Darsul Quran. al-Araf [The Heights]: 139 - 149. By Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV, on 24<sup>th</sup> November 2001

[139]. Then We brought the Children of Israel through the sea and they came to a people who were assiduous to their idols. They said ‘O Moses! Make for us a god just like their gods’. He said ‘Truly you are a foolish people’.

The lexicography of ‘**brought**’ from the *Mufradat* of Imam Raghīb is that of *the middle of a path*:

It is from here that something being *permissible and appealing* is derived meaning someone took the middling way. *Middle sky*: it is also the name of a constellation because it appears in the middle of the heavens. *A black ram with white in the middle, to proceed ahead of that which is in the middle*. The Omnipotent Creator states ‘**We brought the Children of Israel across the sea**’.<sup>1</sup>

Hazrat Khalifatul Masih I (Allah be pleased with him) states:

‘**They came to a people**’: The company one keeps definitely has an influence. That is why whenever the Noble Prophet arose to depart from a gathering he would repent seventy times. The request of the people of Moses was also due to their comingling with people of the other nation. The English are very clever in this regard. They came to India but seldom socialise with Indians. In this way their national characteristics remain intact.

أَصْنَامَهُمْ: They were idols of a calf.<sup>2</sup>

[140]. ‘That in which they are engrossed is doomed to destruction so everything they do is in vain’.

‘**Engrossed**’: To attend to something out of respect and to remain attached to it. Also to bind oneself as a law to the mosque. The meanings of ‘**doomed to destruction**’ are to destroy. It is said *He destroyed it*.

Fakhruddin Razi writes commentating upon this:

When Allah Almighty mentioned all kinds of His favours upon the Children of Israel and that He had destroyed the enemy of the Children of Israel. He also made them inherit their lands and homes He then mentioned His greatest favour which was to bring them out safely through the sea. This happened when Moses struck the sea with his rod the sea split apart and dried up.

The Children of Israel came to a people devoted to worshipping their idols and upon seeing this Children of Israel foolishly recanted. They began saying to Moses ‘Appoint us

<sup>1</sup> Abul Qasim al-Hussayn bin Mufaddal bin Muhammad al-Raghīb. *Al-Mufradat fi Gharib al-Quran*.

<sup>2</sup> Hazrat al-Hajj Hafiz Hakeem Maulana Nooruddin – Khalifatul Masih I. *Haqaiq al-Furqan*: ii. 229.

gods like the gods of these people'. When these people had seen such grand Signs and Wonders which Allah the Almighty had shown to Moses against the Pharaoh and then saw the destruction of the Pharaoh and his armies. They also observed the exclusive security and dignity vouchsafed to the Children of Israel. When they said such rebellious and false words after they had seen everything take place before them it is obvious that they were quite a foolish people.<sup>3</sup>

Despite the fact that he is a very profound exegete he is still under the influence of the *Israeliyyat* [Judaica] of his time. The Prophet Moses struck his staff when the torrent flowing high above the sea was rising and the waves were ebbing on the other side. Then when the flood subsided a path emerged from in between. When the Prophet Moses passed through it safely along with his people the Pharaoh drowned along with his armies.

[141]. He said 'Shall I seek for you a god other than Allah while He has exalted you above all?'

Shihabuddin Alusi says in his commentary *Ruh al-Ma'ani*:

**'While He has exalted you above all?':** This means *the worlds of your time* or *all the worlds*. These verses pertain to their priority in this matter alone and not altogether absolutely which would place them even above the Muhammadan *Umma*.<sup>4</sup>

This is a very wise point. According to him it was the Prophet of Allah ﷺ who was stationed above all the worlds but the Jews were granted priority over the known worlds of their time.

Hazrat Khalifatul Masih I states:

**'Shall I seek for you a god other than Allah while He has exalted you above all?':** Fools! You say *make us an idol other than God*. God has granted great power and prestige to humankind and the idols are weaker than you. For example people worship the fire. The fire is our servant. We light it when in need. Derive benefit from it and put it out whenever we so wish. Each in their own way: water, earth, wind, sunlight, moonlight, iron, stone. These are all servants. So idolatry was defined. Its evil explained. **فصلكم**: How foolish it is then that the superior should worship the inferior.<sup>5</sup>

Where *The Holy Quran* states '**He has exalted you above all**' about the Jews Hazrat Khalifatul Masih I makes the points that '*You have been given precedence over the worlds and these idols are part of these worlds*'. So it is very stupid for one who has been granted precedence to worship something inferior.

[142]. We delivered you from Pharaoh's people who afflicted you with grievous torment, slaughtering your sons but sparing your women and that was a mighty ordeal for you from your Lord.

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<sup>3</sup> Fakhruddin al-Razi. *Tafsir e Kabir: Mafatih al-Ghayb*.

<sup>4</sup> Alusi, Abu Althana Shihabuddin Mahmud. *Ruh al-Ma'ani fi Tafsir al-Quran al-Azim wa al-Sab al-Mathan*.

<sup>5</sup> Nooruddin. *Irshadat e Noor*. (2015). 219.

‘A **mighty ordeal**’ means clothes that are old and crumpled and it is from here the expression *hide-bound* is derived ..... From here too is taken *to test a person*. Grief is also called ‘a **mighty ordeal**’ because it tires and weakens the body ..... The word **فِتْنَة** is used for trial in both its meanings of favour as well as for tribulation. That is a trial which comes by way of favour as well as one that is the consequence of some trouble.

‘**Slaughtering your sons**’ could also mean their young boys who they used to ruin by putting them to harsh labour.

Hazrat Khalifatul Masih I states:

‘**But sparing your women**’: The disbelief of the Pharaoh was lesser in degree than that of the Meccans because they used to kill the women too.<sup>6</sup>

The powerful of every nation musters support from the cowardly and puts all sorts of efforts into supporting them so that they would emerge stronger at the helm. So it is in the trials faced by the Ahmadiyya Community in Pakistan where gatherings are held for the sake of [harming] Ahmadis who are weak of faith but they can do no harm to those Ahmadis who are manlier and courageous with the Grace of Allah except that they may torture them. This was also the dealing with the Children of Israel. It is also proven that the Pharaoh killed their children and speared the women but generally it was customary to keep the lauders of the Pharaoh alive and destroy the opponents.

[143]. It was then We made with Moses a promise of thirty nights and supplemented them with ten more. So when the period appointed by his Lord was completed by forty nights. Moses said to his brother Aaron ‘Take my place among my people in my absence and do well and follow not the way of those who cause disorder’.

‘**Period appointed**’: The end or limit of time allotted for a task. The appointed time for a task or for an appointed time. *The Holy Quran* has ‘Surely the Day of Decision is an appointed time.’<sup>7</sup> Sometimes the word is also used to mean the expanse of a place appointed for a tryst. So **مِيقَاتُ** is not just for the time but also for the place where something is to take place. As in *Mawaqit al-Hajj* that is the places selected for pilgrims to tie the *Ihram*.

Imam Razi writes under this verse:

Allah the Almighty commanded the Prophet Moses to keep thirty fasts and to carry out certain acts in those thirty days that bring one closer to the Divine presence. Then Allah the Almighty conversed with Moses in the ten days following. That is the purpose of mentioning thirty and ten separately from the forty.

What Abu Muslim of Isfahan has mentioned in the commentary of Surah Ta Ha suggests that Moses made haste in making converse with his Lord even before his own people which is evident from Allah the Almighty’s having said ‘What has hastened thee away from thy people, O Moses?’<sup>8</sup> So it can be said that Moses would have gone to the *Tor* after having completed the thirty nights. So when Allah the Almighty informed him of his people indulging in the schism of Zimri the Prophet Moses (peace be upon him) without having

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<sup>6</sup> Nooruddin. *Haqaiq al-Furqan*: ii. 229.

<sup>7</sup> *The Holy Quran*. al-Naba [The News of Great Import]: 18.

<sup>8</sup> Ta Ha: 84.

completed the promise which Allah the Almighty had made with him came to his people. He then went into the presence of Allah the Almighty for a further ten days in order to fulfil that promise.<sup>9</sup>

He has surmised that Moses had been commanded to fast for thirty days and told ‘You will be exalted as a result’. Then ten days are mentioned separately because that is when Allah the Almighty spoke to him.

This commentary is a bit futile. The real commentary is what Razi makes himself which is the part I have quoted before.

Shihabuddin Alusi writes under this verse that:

It is narrated that when the Children of Israel were dwelling in Egypt the Prophet Moses (peace be upon him) promised them that if Allah the Almighty destroyed their enemy he would bring to them such a book which would recommend what they should do and what they should not do. When the Pharaoh was destructed Moses (peace be upon him) asked his Lord for a book so Allah commanded him to keep thirty fasts and that was in the month of Zul Qazah. Then when he completed the thirty fasts his rank breath repulsed Him and he brushed his teeth.

The angels said ‘We could smell deer musk from your breath which you have contaminated by brushing’ so Allah the Almighty commanded him to add a further ten days in [the month of] Zul Hijjah.

[Fayruz] Daylami has related a *Hadith* attributed to Ibn Abbas that ‘When the Prophet Moses (peace be upon him) came to converse with his Glorious and Exalted Lord after having fasted for thirty days and nights, his Holy Lord desisted from speaking to him because his breath was reeking like that of one who fasts. So he took something from the vegetation of the Earth and chewed it.’

‘His Lord asked him ‘Why have you broken the fast?’ Even though He knew everything that happened.’

‘Then Moses said ‘O my Lord! I did not like to converse with you whilst my breath was rank. Allah said ‘Do you not know, O Moses! The breath of one who fasts is much dearer to me than the smell of deer musk. Go back and fast for ten days. Then return to me. So Moses did as his Lord commanded him’. So this is what He says in relation to **‘and supplemented them with ten more’** which means nights which is said to mean the first ten nights of a month.<sup>10</sup>

These are conjectures. Our classical commentators did a service to the Quran but also said some weird and wonderful things.

This narration also seems dubious albeit it has been considered an attributed Tradition. It is impossible to have fasted day and night. Either the narrator is mistaken or it means that he fasted during the day and rested at night. Similarly when it states that *‘his breath was reeking like that of one who fasts.’* It cannot possibly be something uttered by the mouth of Allah’s Apostle. On the one hand God states that he prefers the breath of one who fasts over deer musk<sup>11</sup> and on the other hand He turns away from him because of the same thing.

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<sup>9</sup> Razi,

<sup>10</sup> Alusi.

<sup>11</sup> Muslim, Ibn al-Hajjaj. *Sahih Muslim*.

The *Ruh al-Ma'ani* is a recent commentary and contains such absurd statements as are impossible for the Holy Prophet ﷺ to have made.

Hazrat Khalifatul Masih I states:

**‘Forty nights’:** Humankind has a special relation with the number forty. The sperm develops into a human form in forty days. The mother recovers after forty days. Man’s faculties are perfected upon his fortieth year. God said to Moses ‘Devote thirty days solely to Us in order to attain the spiritual heights and if ten days are added then your station would be an even loftier one’.

**‘Take my place among my people’:** This proves that when a person of authority such as the leader of a people goes away he should appoint a successor before departing.<sup>12</sup>

The Promised Messiah (peace be upon him) states:

Then we say that when the postponing of a date promised is definitely and categorically proven from the Quranic subtleties as in the verse [beginning] **‘It was then We made with Moses a promise of thirty nights’** which bears witness to the fact that postponement of the dates of prophecies regarding chastisements and of punishments being averted through the various forms of repentance and almsgiving as proven by a consensus of all Prophets (peace be upon them) so the postponement of these dates is proven by primary reason and only the mean and ignorant person who is not a man of insight would deny this.<sup>13</sup>

This subject holds the meanings that the promises that are tidings can also be temporarily delayed but the warnings are always postponed by Allah the Almighty. So it is very stupid if Muslims do not understand the concept of [the fulfilment of] warnings being delayed.

[144]. So when Moses arrived at the tryst at Our appointed time and his Lord spoke to him he said ‘My Lord! Show me that I may look at thee’. He replied ‘Thou shalt not see Me but look at the mountain and if it remains firmly in its place then shalt thou see Me’. Then when his Lord manifested Himself on the mountain He broke it into pieces and Moses fainted. But when he recovered he said ‘Holy art Thou I turn towards Thee and I am the first to believe’.

The expression **‘first to believe’** is used in several places in *The Holy Quran* and it means that *‘I am the first of the believers’* at that time. Not that *‘I am the first of believers in every age’*. With reference to the *Mufradat* of Imam Raghīb *Julu* means the clear emergence of something apparent. It is from this that *clear information* and *clear guess* is derived: I cleaned the sword, clear cloudless skies, a bald man (someone with no hair on his head).

The *Mufradat* explains اَدَكَّ as coming from نَكَّ to mean *tender and level earth, to level by pulverising ..... tender earth, level earth*. Its plural is اَدَكَّة. Level earth is compared to a camel which has no hump.

This word is also used for a people crushed with chastisement among which all are of an equal level.

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<sup>12</sup> Nooruddin. Darsul Quran, 29<sup>th</sup> August 1909. *Haqaiq al-Furqan*: ii. 230.

<sup>13</sup> Hazrat Mirza Ghulam Ahmad. *Anwarul Islam*. (Punjab Press, 1894). *Ruhani Khazain*: ix. 119, 120.

صَعَقًا means something which falls noisily, the sound of water falling from a height. صَعَقًا: a fearsome thud. These are of three kinds: 1. Death or destruction – 2. Punishment – 3. Fire. All three of these meanings included here portend its real meaning which is that of a loud noise filling the air.

The Shi'ite exegete Shaykh Abul Hassan of Qom (died 329H/940) writes:

In response to the prayer of Prophet Moses 'O my Lord! Show yourself to me' Allah the Almighty replied **'Thou shalt not see Me'**. That is to say that 'You cannot (bear to) see Me'. But look at the mountain and if it remains in its place then you shall see Me. Then it says that Allah the Almighty removed His veil and looked at the mountain and the mountain sunk into the sea. Thus will it remain till Doomsday.

Then the angels descended. The doors of the heavens opened up. Then Allah the Almighty spoke to the angels 'Grab Moses so he doesn't run away'. So the angels formed an enclosure around Moses and said 'O son of Amram! Repent because you have demanded a great thing from Allah the Almighty. So when Moses saw the mountain drowning and the angels descending he fell on his face. He passed away from the terror and power of that experience. Then Allah the Almighty returned his soul to him and brought him back to life. So he lifted his head when he came to and pleaded 'Holy art thou and I repent before thee. I am first and foremost among the believers. That is the first who affirms that you cannot be seen'. So Allah Almighty said 'O Moses! I distinguish you from the other people through my converse and by making you a Prophet. So hold fast to that which I give you (from the Religious Law) and be of the grateful.' Then the angel Gabriel cried 'O Moses! I am your brother Gabriel'.<sup>14</sup>

The commentators sometimes engross in frivolities. He is fairly contemporary in time but his statements show him as being very ancient and ignorant in terms of his thought. Now is this something worth believing?

Is it possible to see God or not? He can be seen allegorically through a visionary experience in the heart and not otherwise.

Hazrat Khalifatul Masih I (Allah be pleased with him) states:

The Sufis have argued at this point. They say: the mountain is still there. So it was the Divine vision that took place there. The scholars say that he was unable to bear a manifestation of the Lord. So when **'it remains firmly in its place'** did not happen how could **'Thou shalt not see Me'** be possible?<sup>15</sup>

The Promised Messiah (peace be upon him) states:

**'Then when his Lord manifested Himself on the mountain He broke it into pieces':** When his Lord manifested Himself on the mountain, He broke it into bits; that is, the mountains of difficulties were made easy to surmount..<sup>16</sup>

Here His Holiness has taken the mountains to be metaphorical. It is in *Barahin e Ahmadiyya*: iv:

<sup>14</sup> Abul Hassan Ali ibn Ibrahim. *Tafsir Qomi*.

<sup>15</sup> Nooruddin. *Ibid*.

<sup>16</sup> Ahmad. *Barahin e Ahmadiyya*: iv. (Riyaz e Hind, 1884). *Ruhani Khazain*: i. (Islam International, Publications Ltd, 2012). 616ff3. English: *Tadhkirah: Dreams Visions & Revelations*. (Islam International Publications Ltd, 2009). 115.

When the Lord will manifest Himself on the mountain of difficulties, He will crush them into bits.<sup>17</sup>

Similarly he states:

When a seeker of perfection separates from their entire self for the sake of meeting with God and no action or repose remains their own and everything is for the sake of God then in that state they undergo a spiritual death which is incumbent upon *Baqa*.<sup>18</sup> So in this state one is brought back to life and sees nothing other than Allah dwelling within oneself so that he deems his own existence as having been annihilated by the witnessed prevalence of the Divine being. So this is a position of obeisance and complete *Fana*<sup>19</sup> which is the objective of the [mystical] journeys of the saints and through the will of Allah a light descends from this hidden state upon the heart of the seeker which is beyond speech or text.

One is engulfed by a visionary state which is outside of the state experienced in the objective world and that of complete certitude. The one who experiences this to the fullest does have some certainty but only subjectively to the degree that it is enacted upon oneself similar to that of one who burns in the fire. Such a person does have a sense of burning but it is beyond the realm of certain knowledge and complete conviction. Sometimes complete witnessing reaches such a state of unknowing that one is overcome by a state of drunkenness and being unconscious. The pertaining to this state is **'Then when his Lord manifested Himself on the mountain He broke it into pieces and Moses fainted'** but the perfected state is that which is alluded to in **'His eye deviated not nor wandered'**<sup>20</sup> it is an apotheosis that is the good fortune of the people of Paradise.<sup>21</sup>

It is in the *Maktubat*:

The falling unconscious of Moses (peace be upon him) was an illuminating occurrence not caused by any bodily affliction but by the manifestation of the Divine attributes manifested through the inner light: that was its cause and its purpose. Due to the culmination of revelation the son of a humble man [called] Amram fell down and passed out and had the Divine bounties not replenished him he would have passed away and been destroyed in that same state. However this position is not the summit of the developments of perfection. The apex is that about which it is written **'His eye deviated not nor wandered'**.<sup>22</sup>

The Prophet Moses (peace be upon him) due to his simple nature supposed that if Allah so willed he would be able to see Allah the Almighty with his physical eyes as well. So upon this request Almighty God stated that how could one who cannot even bear a lightning bolt see the face of the Almighty God? Thus when the lightning struck the mountain as a Sign Prophet Moses fainted. Then when he came to he bowed before Allah the Almighty in repentance.

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<sup>17</sup> Ahmad. Ibid, 625ff4. *Tadhkirah*. 129.

<sup>18</sup> Literally a state of subsistence or permanency, a term in Sufi philosophy used to describe a particular state of life with God, through God, in God, for God. It is the summit, the destination and abode of the mystical degrees, the destination and abode. *Baqa* comprises three degrees, each one referring to a particular aspect of the divine theophanies as principles of being and its qualitative evolution, consisting of faith, knowledge, and grace. It is the stage where the seeker is finally ready for the constant vision of God.

[Translator].

<sup>19</sup> A Sufi term meaning extinction of the self.

[Translator].

<sup>20</sup> Al Najm [The Star]: 18.

<sup>21</sup> Ahmad. To Mir Abbas Ali, 18<sup>th</sup> March 1883. *Maktubat e Ahmad: i*. 518, 519.

<sup>22</sup> Ahmad. Ibid, 25<sup>th</sup> March 1883. 521.

[145]. He said ‘O Moses! I have chosen thee above the people by My messages and by My converse. So take hold of that which I have given thee and be of the grateful.

‘Be of the grateful’: Hazrat Khalifatul Masih I notes that it means *obey it*.<sup>23</sup>

[146]. We inscribed everything for him upon the tablets as an admonishment explaining all things. ‘So hold fast to them and bid thy people follow the best thereof. Soon shall I show you where the transgressors are heading.

It is explained that *الْأَنْبَاءُ* is *tablet*. The plural is *Alwah*. It is in *The Holy Quran* ‘We carried him upon that fixed with planks and nails.’<sup>24</sup> *Lawh* is also used for slabs of woods and the like upon which something is written. *The Holy Quran* has ‘In a guarded tablet’.<sup>25</sup> [Abul Qasim] Mahmud ibn Umar al-Zamakhshari states that:

‘We inscribed everything for him upon the tablets’: Only four people could read these tablets – Prophet Moses (peace be upon him), Joshua, Ezra and Jesus (peace be upon him).

Muqatil says that these tablets had written on them that ‘I am Allah the Gracious the Merciful. Associate none with me and do not rob or plunder upon the highways. Do not take my name in vain. I will not purify one who takes my name in vain. Do not kill, do not commit adultery and do not mistreat your parents’.<sup>1</sup>

These are presumptive concoctions although Zamakhshari is considered to be the most logical of commentators. But most of the commentaries are imaginary. They have no relation to the fact of the matter. They are based upon the *Israeliyyat*.

Fakhruddin Razi writes:

The author of the *Kashaf* has related a Tradition that Moses passed out and collapsed on the Day of Arafah and Allah the Almighty gave Moses the *Torah* on the Yawm al-Nahr [Slay Day]. Moreover people have mentioned the number of tablets and their measurements and said that there were ten of them. Others say there were seven and it is also said that the tablets that were brought by Gabriel were made from emerald.<sup>2</sup>

These are all fantasies. It is imagined that the tablets were made from emerald.

Qurtubi writes:

Ḥakīm al-Tirmidhī said that the angel Gabriel ascended; carrying Moses (peace be upon him) in both his wings and brought him so near to Almighty God that he heard the sound of the pens scribing the tablets written by Allah Almighty for Moses’.<sup>3</sup>

What meaning can this saying of Ḥakīm al-Tirmidhī hold for us when *The Holy Quran* states against this saying that ‘**Moses fainted**’.

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<sup>23</sup> Nooruddin. Ibid. 231.

<sup>24</sup> Al Qamar [The Moon]:14.

<sup>25</sup> Al-Buruj [The Cloisters]; 23.

<sup>1</sup> Abul Qasim Mahmud ibn Umar al-Zamakhshari. *Al-Kashshaaf an Haqaiq at-Tanzil*.

<sup>2</sup> Razi.

<sup>3</sup> Qurtabi.



Mujahid [ibn Jabr] says that: *The tablets were of yellow emerald.* [Sayd] ibn Jubayr says that *these tablets were of red garnet* and according to Abu al-Aliya *these tablets were also of emerald* whereas according to Hassan of Basra *these were prepared from wood and descended from the heavens and it is also said that they were of stone.* Such stone as Allah the Almighty had tendered for Moses (peace be upon him). Moses (peace be upon him) cut these tablets with his hands and refined them with his fingers.

Rabi` bin Anas says that: *The Torah was loaded onto seventy camels and Allah the Almighty has attributed these tablets to Himself due to their dignified position.* Even though Gabriel had himself written these tablets with the same quill with which he wrote al-Zikr (that is) had written *The Holy Quran* and its ink was taken from a river of light and it is also said that its script was exclusively revealed by Allah Almighty and the tablets were written in that script.

I am mentioning these commentaries so that one can compare them with the commentaries of the Promised Messiah (peace be upon him). What a difference of heaven and Earth there is.

Shihabuddin Alusi writes:

Certain ancient texts say that it was written before the *Miqat*. Ibn Abi Hatim narrates from Ibn Abbas that it mentions the Prophet ﷺ and his *Ummah* and the treasures that have been stored for them and how their religion has been made easy for them and also mentioned were the diverse things that were permitted them. So much so that it also mentions that Moses (peace be upon him) was astonished at the good that Allah the Almighty has granted to Muhammad ﷺ and his *Ummah* and desired to be included among them.<sup>4</sup>

[147]. I shall soon distract from My Signs those who behave haughtily in the land without justification; and even if they see all the Signs they will not believe therein; and if they recognise the path of righteousness, they will not adopt it as a way; but if they see the way of error they will adopt it eagerly for that is because they treated Our Signs as lies and were heedless of them.

**‘The way of error’:** Ignorance based upon false belief. It is in *The Holy Quran* ‘Your companion has neither erred nor has he gone astray.’<sup>5</sup> Metaphorically a calamity is also called غي, *one who is lost*, plural: *Gha’oon* and *Ghawin*. His life was destroyed.

[148]. So the works of those who disbelieve in Our Signs and the meeting of the Hereafter will come to no good. Can they be requited except in accordance with what they do?

Hazrat Khalifatul Masih I (Allah be pleased with him) states:

It is not necessary to utter a denial of the final Judgement for there are many who act as if they will never die.<sup>6</sup>

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<sup>4</sup> Alusi.

<sup>5</sup> Al-Najm [The Star]: 3.

<sup>6</sup> Nooruddin. Ibid.

[149]. Then the people of Moses fashioned in his absence out of their ornaments a calf – a mere lifeless body producing a lowing sound. Did they not consider that it did not speak to them nor indicate to them any path yet they took to it and they were evildoers.

**‘Ornaments’:** Jewellery. It is the plural of *Hulli*. It is in *The Holy Quran* **‘out of their ornaments a calf – a mere lifeless body producing a lowing sound’**, *to be adorned, jewellery*.

This was a scheme of Zimri to rob the people by telling them *‘Give all of your jewellery to me so that I may make such a calf which produces sound’*. He took the jewellery and fashioned a calf out of some of the jewellery and some other mixtures. *The Holy Quran* states that the people of Moses betook themselves to the calf. The Orientalists say that if gold is burnt it separates so how could it have broken into pieces and mingled into the water? But it could be that Zimri had interlaced it so that it crumbled like cakes of rust.

Abdullah al-Qurtubi writes:

Moses (peace be upon him) said to his people that he would go to the *Tor* for thirty days. When ten days had passed beyond the thirty Zimri said to the Children of Israel that *‘You possess the jewels of Pharaoh’s land and the Children of Israel do borrow jewels from the Copts on Eid.’* When Allah Almighty led the Children of Israel out of Egypt the people of Pharaoh drowned in the sea but their jewels remained there. Zimri said that *‘These jewels are forbidden to you so give them to me so that we may burn them’*. Zimri had heard the Children of Israel saying **‘Make for us a god just like their gods’** which were in the form of bulls. Then Zimri fashioned a golden calf out of these jewels ..... It is said that Allah the Almighty caused it to be made from blood and flesh. It is also said that when he threw a fistful of dust upon the jewels that were on the fire they turned into a calf. It made a lowing noise like a bull.

Then he said to the Children of Israel that *‘This is your lord. It is the lord of Moses (peace be upon him) that he has left here and gone in search of. Come let us start worshipping it.’*<sup>7</sup>

These are all the dilly dallying of the exegetes that contain no reality.

All these commentaries are frivolous. I am mentioning them so that you can imagine the great bounty of Allah the Almighty to have granted us the commentary of the Promised Messiah (peace be upon him).

Look at Shihabuddin Alusi who is from as recent as 1853 and writes:

It is narrated that when Zimri made the calf he thrust some dust taken from the footprints of the horse of the archangel Gabriel and it came to life ..... All the commentators of the *Mutazila* say that the calf was soulless and that Zimri had made it hollow from the inside except having given him numerous intestines in the stomach and placed it where the wind blew. So that the wind blew into those intestines which produced the sound that it made. This sound was similar to the lowing of cattle. This is why it is said **‘producing a lowing sound’**.<sup>8</sup>

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<sup>7</sup> Qurtubi.

<sup>8</sup> Alusi.